and you, who are benefactors of many, haTe granted,
to the sage who praises you[5] to behold (true wisdom).

15. '' The foot of (YisPALJl, the wife of) EHELA
was cut off, like the wing of a birdj IE an engagement by night.' Immediately you ga"?e her an Iron
Ieg[5] that she might walk ; the hidden treasure (of
the enemy being the object of the conflict)*

16. When his father caused RiiElswA[15] — as he Vargm XL
was giving, to a she- wolf/ a hundred sheep cut up
In pieces, — to become blind, you, DASRA.S, physicians
(of the gods), gave him eyes, (that had been) unable
to find their way, with which lie might see.

17. The daughter of the Sun[d] ascended your ear}

with *swan-,* ' a dog/ It is elsewhere termed, by the commentary
dranyaswan, a forest, or mid, dog. *Ydslta* interprets it figuratively, and renders *vri];a* by *dditya,* [f]the sun/ from - whose grasp[s]
or overpowering radiance, the *Asicim* axe said to have rescued
the dawn, upon her appeal to them.

[a] See p. 291. The story is here more fully detailed in the
test. It is only added, in the notes, that *EM** was a king, of
whom *Agattya* was the *purohifa* ; and it was through his prayers
that the *Asivins* gave *Vispald* an iron leg.

[13] *Rijrdsica* was one of the sons of *VruMjir* (see p. 259} :

his blindness has been previously alluded to -(p. 290); but here we have the story in detail.

[c] The *vriki* was one of the asses of the *Mtciits,* in disguise, to' test his charitable disposition; but, as he exacted the sheep from the people, his father was angry, and caused Mm to lose his eyesight, which the *'Aswins* restored to -him.

[d] *S&rya,* it is related, was desirous _ of giving his daughter *S&ri/d* to *Sema ;* but all the gods "desired her as a wife.